Our Archbishops and the Project of a Catholic Daily.

FEELING the need, after thirty years of missionary labor in the Archdiocese of Oregon, of taking a vacation, I started out last year on a trip to Europe. But to have some other object in view besides that of recreation and health, I took upon myself the task of agitating the necessity of an English Catholic daily newspaper in the United States. My Ordinary, Most Reverend Archbishop Christie, was fully in sympathy with my plan, as extracts from his letter, which I take the liberty of here quoting, will testify :—"We have granted Father Verhaag permission to absent himself from Oregon for one year, hoping that he may succeed in his endeavor to establish a Catholic daily newspaper. We believe that the bishops and priests of the United States are convinced of the present necessity of a Catholic daily for our country ; and we trust that Father Verhaag may receive from them the support he deserves."

Equipped with this authoritative document, a little too lengthy and flattering to be quoted in its entirety, I started on my long journey last year about the middle of January, putting my plan before all the archbishops and bishops I could conveniently approach. All seemed to favor the establishment of a Catholic daily, some more, some less. Amongst those who were more inclined to approve of my plan, I may be pardoned to mention His Eminence Cardinal Gibbons, His Excellency the then Apostolic Delegate, Archbishops Riordan and Ryan, Bishops Montgomery, Allen, McFaul, and Tierney.

On my arrival in Europe, in March, 1901, I laid my plan before several eminent journalists and ecclesiastics. All were surprised that in the United States of America, which is so boastful of Catholic progress, not a single Catholic daily was as yet published, and when I told these truly Catholic gentlemen that to the best of my knowledge no Catholic daily was published in the English language anywhere in the whole world, they could scarcely believe my statement. "How is it possible," said the editor of *De Tyd* in Amsterdam, that in the whole English-speaking world you have not one Catholic daily, whilst here in our little Protestant Holland we have more than a dozen Catholic dailies. That does not speak well for Catholic progress, chiefly in our

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days when the press is almost omnipotent. By all means, continue and persevere in your undertaking and do not rest until both the English-speaking clergy and laity are fully aroused to the necessity of not only one single English Catholic daily, but at least as many as we have in our own little Holland. The Americans are said to be rich, and it is a shame for the Catholics if they will not support one decent Catholic daily."

Feeling the sting and truth of these remarks, I started with new zeal to advocate the necessity of a Catholic daily; and on my return to America I again took up my plan. Landing in New York in the month of August, I called upon the late and good Archbishop Corrigan, but found him absent. As I wanted an expression of opinion from New York's Metropolitan, I took the liberty of writing to His Grace on my return to Oregon and, towards the end of October, received the following answer:

"St. Mary's Rectory, 269 Church Street, Poughkeepsie, New York, Oct. 22nd, 1901.

Reverend Dear Sir:

I have read with great interest your news regarding a Catholic daily and would be glad to see the question discussed by the bishops of the country. We can do nothing in the meeting at Washington, except the question be first submitted to our suffragans, that their advice may be duly represented. Therefore, I would respectfully suggest that your own Most Reverend Ordinary present the matter for general consideration and for future action next year.

Meanwhile with best wishes and kind regards, I am, Reverend, Dear Sir, Very faithfully yours,

MICHAEL AUGUSTINE,
Abp. of New York."

Acting upon the advice of Archbishop Corrigan I exposed my plan in a letter addressed to the archbishops assembled in Washington, D. C., which letter Archbishop Christie had the kindness to endorse and advocate at the meeting. For brevity's sake I must curtail this quotation. After having spoken of the importance and necessity of a Catholic daily, etc., I proposed the following plan: "In view of the importance of the undertaking it would be advisable, if not urgent, that a strong pastoral letter be issued, regarding the matter of a Catholic daily, by all the archbishops of the United States. This letter should be read on a given Sunday, which might be called the Sunday of the Press, in all the churches of the country, with the request that every priest reading it should add to the bishops' appeal his power of eloquence and conviction, thus arousing a proper interest among the faithful. The people being fully aroused to the importance of the affair, should

be asked then and there to give their bona fida subscriptions to the daily. And as the paper should be controlled and owned by a corporation, the better to insure its success, a blank should also be circulated for bona fida stockholders, thus to ascertain if and upon what footing a Catholic daily could be installed. Of course, the Catholic daily should be started in one of the most prominent and central cities of the United States, let it be New York, Chicago, St. Louis, or any other place which would be most suitable. I am aware that some objections could reasonably be urged against this plan. Some would say that one Catholic daily for this vast country would not be patronized by those living at a distance. I admit that many Catholics would not be satisfied with news that reached them two or three days late. But would you deny that our Catholic people, at least some of them, would be willing, for the sake of the cause, to spend a few dollars, even at a great inconvenience? To deny this would be to deny the public spirit, nay almost the Catholicity of our people. Moreover, the difficulty could be easily obviated by publishing a good weekly, containing the substance of all the news, for those remote places. But it may be urged that this would antagonize existing weeklies. In my humble opinion the daily and weekly Catholic paper could be so managed that instead of making our existing Catholic weeklies an antagonizing force, we could make them, as they ought to be, our friends, particularly with your high approbation, sanction, and co-operation of a Catholic daily. There is room for all the Catholic weeklies published, and our aim must be to unite Catholic sentiment and to cement the separated forces of Catholicism. In this lies our strength. No longer should we be divided about matters merely accidental, but above all we should bear aloft our banner, showing that we are Catholics, Catholics in principle, Catholics in deed, and Catholics united, keeping in mind the motto of our country, 'United we stand, divided we fall.' "

Such was the plan laid before the archbishops assembled in Washington last November. Some favored it very highly, others thought the time for starting the paper was inopportune, a few seemed to be undecided and were afraid that the enterprise might not succeed. Hence no direct action was taken in the matter, and as the annual meeting of the archbishops is again approaching, I was advised by my Ordinary and others to make my plan public through the press, which I herewith do.

VERBOORT, ORE. (Rev.) L. VERHAAG.

The Work of the Friars.

[STEPHEN BONSAL IN THE OCTOBER *North American Review*.]

(*Conclusion.*)

FROM the Conquest down to 1863, the primary as well as the higher education of the islanders was left entirely in the hands of the Monastic Orders. The territory of the Dominicans was in Pangasinan and Cagayan. The Franciscans looked after the Camarines, Tayabas, Leyte, and Samar; and the Austin friars, Cebu and other portions of the Visayas, and Ilocos and Lepanto. At this time, the Austins had in their charge two million souls, and the Franciscans about the same number. The missionary work in Mindanao was in the hands of the Jesuits. By the legislation of 1863, the parish schools, which the friars had controlled since the conquest, were in a sense removed from their charge. In the earlier days, the parish priest had taught school when he could, when not engaged in burying the dead and baptizing the new born, when not otherwise occupied with his various duties such as collector of the industrial and urban tax, chairman of the Road and Bridge Vigilance Committee, chief sanitary officer and fighter of the locust plagues. In view of these demands upon his time, his activity in school-work was generally seconded by his most promising scholar, who often became *de facto* schoolmaster. To each parish there were attached, as the population grew, many *barrios* or hamlets where the friar was represented by a native priest, as a rule. These *barrios* often became as large as the mother parish, and here again primary education was primitive. The priest was represented by another pupil, and the school-house was no better than his parish funds could provide.

The legislation of 1863, whatever its underlying motive may have been, was not frankly hostile to the supremacy of the Church. The teachers installed by the friars kept their places, but the Jesuits were authorized to found a normal school in Manila, from which in the future teachers for the district or municipal schools were to be drawn. The parish priest was recognized as inspector of all schools within his parish until 1893, when, by the municipal or township act, the control of the schools passed entirely into the hands of the municipal officers. Men as hostile to Spanish dominion as Aguinaldo were installed as teachers, and the schools became the hotbeds of the Separatist movement. There is much evidence to show that from this time the attendance at the schools diminished, and the character of the education received by the children deteriorated. It could hardly be otherwise when not seldom there was not a single mem-

ber of the school board, composed of the municipal officers, who could read or write.

The friars were no less distinguished as soldiers. They were well to the front in all the wars of the conquest, with the sword in the right hand and the cross in the left, after the doughty fashion of San Vicente de Ferrer. They were prominent in all the expeditions to the Moluccas and to Cochin China. They inspired the resistance to the invasion of the islands by the English in 1762, and the return of our cousins to Bombay with very little loot was due to the friars, their wisdom in council, their bravery in the field. The coral watch-towers and the stout fortresses which dot the cast of Luzon and all the Visayan islands, still tell of the vigilance with which the friars protected their flocks from the attacks of the Jolo Mohammedans, and the marauding expeditions of the Borneo and Mindanao pirates. This assistance in war which the apostles of peace gave was very gratefully received. Even in this day, I have heard the Tagals and the Visayans assembled under the shadow of their ruined *cottas* sing the daring deeds of El Padre Capitan, Fray Ruiz Bermejo of Cebu, who, with his valiant flock, not content with beating the Moros on the high seas, followed them with fire and sword and destroyed their up-river fastnesses.

Unfortunately, however, for their popularity among the islanders, the friars were as vigorous in their treatment of what they deemed sedition, as they were in combating invasion. They were the most relentless and vigilant enemies to those who conspired against monastic rule and the suzerainty of Spain. Even during the eighteenth century, there were not a few insurrections, forerunners of that rebellion against white supremacy with which we have been so recently confronted. In each and every instance, it was the friar who, through his deep knowledge of this by no means superficial people, discovered the conspiracy before great headway had been made, and suppressed it with relentless vigor. The same fate befell the revolts of the nineteenth century; that of Novales in 1822, of Cuesta in 1854, the Cavite uprising in 1872, and, last, the great uprising of 1896 (discovered by Fray Mariano Gil, a parish priest of Tondo), were all brought to light by the friars, and the revolutionists were compelled to take the field long before their preparations had been completed. After this simple enumeration of their acts of repressive activity, is it necessary to enquire farther as to the cause of the unpopularity of the friars among certain classes of Philippine society? By their unceasing vigilance, time and again, the friars thwarted the aspiration of an ever increasing number of Filipinos. They were undoubtedly very blameworthy in thus fighting for Spain. (?) By their vows they

had been released from their earthly allegiance, but the history of all missions goes to show how difficult it is for the missionary to forget the country of his birth in her hour of danger.

A very long chapter of Philippine history is filled with the squabbles between Spanish military and civil administrators, and the leaders of the Monastic Orders. Undoubtedly, no governor-general could rule who antagonized the friars, simply because these latter, until within the present generation, were the only agents of the State as well as of the Church to be found in the islands. Owing to the tremendous influence which the friars exercised, their undoubted power to baulk or to make an administration successful, I do not attach a high value to the statements publicly made by various Spanish administrators during their incumbency, as to the efficiency of the Monastic Orders in their prescribed work of civilization and progress. However, it was the custom of the retiring governor-general to leave a memorial descriptive of the existing conditions for the guidance of his successor in office. From these memorials, which have been recently printed in Madrid, I make the following excerpts, which surely have an added importance from the fact that they were never intended to see the light of day. In his memorial, General Don José de la Gandara says:

"The members of the religious Orders are the most efficient and powerful instruments of government at the disposal of the Governor-General in ordinary times and at all times. In the day of danger and emergency they are absolutely indispensable. Often, in the government of a province inhabited by half a million people, the supreme ruler of the islands has placed under his orders but two or three officials who are ignorant of the language spoken, whose residence is anything but permanent, and who are overwhelmed with an infinite amount of routine work. Government would be impossible were it not for the twenty or thirty friars living in their respective parishes, who educate the natives, guide, discipline and control them. Their influence is great because of the reverence which their sacred office inspires, because their residence is permanent, and because they are thoroughly acquainted with the languages, the customs, and the history of the people they seek to uplift. To-day it may be said without exaggeration that the government of the Philippines without the friars would be an impossibility."

General de la Torre, who was Governor-General during the time of the Spanish republic in 1873, and who passed for the most radical of the red republicans, whose whole administration was one long fight with the Church, yet had this to say when he came to write his secret memorial:

"To deny the services which the religious Orders have rendered

to the Church and the fatherland in these islands would be the height of injustice and the most base ingratitude. To-day as in the past the Dominicans, the Austins, and the Recoletos, are rendering indispensable services. Any denial of this would be to ignore the history of our dominion in the Philippines, would be to deny what is apparent to the least observant. Any attempt at the present time to limit their sphere of influence would result in immense evils, would be, in my opinion, the height of impolicy, the most thoughtless imprudence. For a long period still, as long as there does not exist an agency to replace them and to do the civilizing work which is being performed by the religious Orders in such a worthy manner, their presence here is indispensable. We must protect them and encourage them in exchange for the inestimable services which they render the State. It should never be forgotten that the degree of civilization and the prosperous and improving condition of the people of these islands are due almost entirely to the constant loyal and patriotic endeavor of the religious Orders."

Don Domingo Moriones, who was Governor-General in the seventies and who left behind him an enviable reputation for honesty and integrity, writes:

"Innumerable facts, which history can not fail to register, tell of the labors and the sacrifices made by the religious Orders in carrying out their double mission in behalf of religion and civilization. After three centuries of a holy war, the struggle is resulting in the civic, social and religious redemption of seven millions of people. This result is undeniable proof of what the work of the friars has been in the past, what it is in the present, what it will be, I doubt not, in the future."

And, finally, I find, strangely enough, General Primo de Rivera, to whom many views very hostile to the friars have been credited in the American Congress, making the following statement in the Spanish Cortes:

"It is undeniable that in these islands the religious Orders have rendered great services. They have spread the Christian faith, and it is certain that civilization owes them much, perhaps everything. I do not believe the friars can be replaced. It is true that among them there are vicious men who commit abuses; but these individuals are exceptional, and I believe the evils of the system can be remedied without going to extreme measures. It is certain that the immense majority of the friars are good men, worthy of every consideration, deserving of much praise."

There are two standing accusations against the friars—of exploiting the natives and of leading dissolute lives. The latter is based upon scandalous stories such as are, unhappily, in circu-

lation in every community, and upon the fact that half caste children were sometimes born in the inland parishes. This phenomenon was often ascribed to the presence of the friars, but it is difficult to say with what justice. It is certain, however, that, though for more than four years the friars have been withdrawn, these miserable Eurasian children continue to come into the world in ever increasing numbers.

As to the charge of plunder, made so frequently and in such frantic terms, it is possible to be more explicit. The management of the Monastic Orders was careful and in some respects thrifty. They had to be self-supporting or their missions would collapse. Rarely a penny reached them from Spain, and their tithes seem to have been paid largely in chickens and eggs. Their property all remained in the Philippines, only an incredibly small sum being sent annually to Spain to bear a part of the expense of the young friars who were being educated for the Philippine missions, and to support the invalided and superannuated brethren who had gone back to Spain. For three hundred years, these great corporations have been exploiting a country of large resources, the extent of which is alone known to them, and the valuation placed upon their estates, their monasteries and all their possessions, by Judge Taft is considerably under $10,000,000, which estimate is considered a just, if not a generous one. There are half a dozen foreign firms in Manila without the knowledge of the people and the islands which the friars possess, who have made as much money as this out of the Philippines within the decade.

Confessedly, in the foregoing paragraphs, I have dwelt in preference upon what is praiseworthy in the work of the friars. Theirs was a noble mission and an exacting one, the friars were human and their history is not without stain. They seem, at times, in personal as well as in political affairs, to have been swayed by passion like other men. But, when time has calmed the controversy to which the termination of their mission in its mediæval shape has given rise, it will be seen that under their guidance a large proportion of the Filipinos have reached a much higher stage of civilization than has been attained by other branches of the Malay family under other circumstances and in another environment. I believe the work of the friars is recorded in the golden book of those who have labored for their fellow-men, and I am confident the credit of it, though dimmed to-day by partisanship and want of charity, will not escape history.

Pensions and Higher Wages for Public School Teachers.

THE Chicago Teachers' Federation has a standing committee to agitate the pension question and publishes in a special column of its *Bulletin* all that has reference to pensions. In its No. 34 it gives the views on this question of certain superintendents, which we shall condense for our readers.

Mr. John E. Bradley, formerly Superintendent of Minneapolis, says:

"The effect of pensioning teachers who have served honorably for a long term of years will be, first, to relieve those now in the calling from anxiety concerning the declining years of life, and second, to lead men and women of superior talent to make teaching their permanent employment, and third, to increase the popular confidence in the schools by improving the character of their work."

He then develops points one and two, of which he is quite sure; but as to the third he uses an "if," saying:

"If there is any lack of popular confidence in the schools, the remedy lies in their improvement. Their efficiency can only be increased by securing better teachers. Improve the work of the schools in all possible ways. If the expectation of a pension will contribute to this end, by all means offer it."

Superintendent Thomas M. Balliet, of Springfield, Mass., thinks that while pensions would not materially improve the schoolwork, they would take away a certain amount of worry about the future from the teachers' minds. If the pension were to "depend entirely upon the quality of the work done," it might "prove wholly beneficial."

Not necessarily. There are more ways of killing a dog than stuffing him with sausage. The railroads which have introduced the merit pension system, get around their own stipulations very slickly. The writer was told of an engineer who had one more year to serve to complete his forty in the service of the company. Reasons were found to dismiss him. After a few months he was reinstated, but his pension was forfeited. Would not the village and district trustees similarly find plenty of reasons for dismissing an aged teacher in order to cancel his right to a pension?

Mr. Balliet believes that no first-rate talent is now drawn to the public teaching force, because the teachers receive no fair pay. "Good salaries, better social recognition, permanency of tenure, and a certainty of being above want after the years of efficient service are over, are the only means by which," in his opinion,

"such talent can be secured for this work." A pension, he thinks, would provide better "social recognition," since a pension is "virtually a confession made by a community, in terms of dollars and cents," that the teacher was underpaid.

"Social recognition" according to dollars and cents is characteristically American. As an argument it is perfectly unanswerable.

Mr. Balliet attributes the success of the European schools, with which ours can not compete, in part at least to the pensioning of the teachers. "It is perfectly legitimate to say on the fourth of July that the public schools of America are the best in the world, but not on any other day of the year."

For this confession, we can afford to condone his comparison of the American teachers with Grant, Sherman, Sheridan, who, after being on the pension list, lost nothing of the esteem of their fellow-citizens. But we must protest against abusing the Sacred Text by saying, "the laborer is worthy of his higher" wages.

Next comes Mr. B. F. Tweed, of Cambridge, Mass., who has no doubt that the probable effect of the pension upon the quality of teaching would be to improve it. He states that some older teachers stick to old methods and no longer have the strength of their best days. School authorities are loathe to drop them, although it would be better for the schools. Were pensions provided, they could be gotten rid of. Also better talent, in his opinion, would be drawn to the teaching force. Better schools would make people more willing to pay. Hence, all in all, he is in favor of pensioning teachers, adding, however, that in his view the arguments are equally good for pensioning judges and policemen.

Is the American public ready to pension its judges and policemen?

The last in line to plead for teachers' pensions is Superintendent John Swett, of San Francisco, Cal. He says:

"Until quite recently I was not in favor of pensioning teachers, because I feared it would lead to a reduction of salaries. The chief reason that has led me to change my views on this matter, is that I have seen many women over sixty or sixty-five years of age allowed to remain in school after they are broken in health and long after they ought to be retired. Few school trustees or boards of education are coldblooded enough to dismiss such teachers, when a dismissal means starvation or the almshouse. If such teachers could be retired on a small pension, the gain to the schools in efficient work would be far greater than the slight expense of a small pension."

Thus teachers East and West unite to plead for pensions on

account of "faithful service." But they are not satisfied with that. They also ask higher wages.

Assuming the teacher's day to consist of 5 hours of actual work, and the school year of 210 school days, we obtain 1050 hours of work in a year. To show the inadequacy of the present pay, the *American School Board Journal* for August gives the following minimum and maximum salaries in some of the larger cities of the country:

Detroit	$350.00	$ 800.00
Cleveland	400.00	850.00
Buffalo	400.00	700.00
Cincinnati	400.00	800.00
Pittsburg	350.00	700.00
Milwaukee	400.00	900.00
Newark	450.00	650.00
Jersey City	400.00	1,176.00
Minneapolis	450.00	800.00
Louisville	350.00	625.00

The following figures show in a definite way the amounts paid to teachers in each of the cities named. The total amount paid teachers for the fiscal year ending December 31st, 1901 was:

Detroit	$654,840.72
Cleveland	956,094.25
Buffalo	829,448.09
Cincinnati	800,167.62
Pittsburg	660,228.01
Milwaukee	602,479.34
Newark	666,417.61
Minneapolis	590,048.00
Louisville	371,572.33

Taking the average salary paid in any of these cities, we find the lowest to be $550 a year. $550 a year is more than 50 cents an hour for the average teacher. Confessedly (*vide supra*) no first rate talent is drawn to the public schools; is not 50 cts. an hour good pay for second and third-rate teachers?

MISCELLANY.

A Compulsory School Law Which is Expected to Help the Parochial Schools.—A new school law is about to be tried in Pennsylvania. It is compulsory and severe enough to satisfy the most exacting. It can not, perhaps, be called an experiment, since the State tried a mild compulsory law in 1892. In 1897 a more drastic compulsory act was passed, but experience showed it ineffective in several respects. With regard to the parochial schools it was found singularly inoperative. Its purpose was to get all children of school age to attend some school. In many instances it failed of accomplishing this purpose. The number of truants from Catholic schools increased. A new law was approved July 10th, of last year. It requires every parent or guardian to send all the children between six and sixteen years, under his care, to a school where common English branches are taught, during the entire term. Exceptions are made by the school board on good grounds. The new law provides fines, not only for the neglecting person in parental relation, but also for teachers, school directors, and others who fail to comply with its provisions.

A peculiar feature of this law is that under its provisions it is the duty of the truant officer to seek out children who ought to attend the parochial schools and compel them to attend, as well as to seek truants of the public schools. A Catholic parent can be fined for not sending his children to a parochial school, as readily as can a non-Catholic for not sending his to a public school. The purpose of the law is to make every child attend some school, public or parochial. The truant officer will visit the parochial school seeking information as to truants, just as he will the public schools.

If the *Catholic Telegraph* (No. 37) is correctly informed, this new compulsory school law of Pennsylvania was not only not opposed by Catholics, but is expected by a portion of the clergy to help the parochial schools. Experience will have to show whether this expectation is well founded. We do not favor compulsory school laws; but if it comes to pass in any State that such a measure can not be warded off, Catholics should remember Pennsylvania and see to it that their parochial schools are duly recognized.

The Goat in the Lodgeroom.—In reply to a query in No. 38 of THE REVIEW, Rev. P. Rosen sends us this extract from his recent publication 'The Catholic Church and Secret Societies,' of which a second edition will be ready in a few days:

In most secret societies the riding of the goat is one of the features of initiation. Its meaning is this: In Egyptian and Grecian mysteries Harpocrates was considered the son of Osiris and Isis. He was believed to have been born with his finger in his mouth, as indicative of secrecy and mystery. The Greeks and Romans worshipped him as the god of quiet life, repose, and secrecy. He is described by Plutarch as lame in the lower limbs when born. He is represented mounted on a ram, which carries a ball upon its head, his left hand is armed with a club, while he presses the two fore-fingers of the right hand upon his lips, as

the symbol of silence, and intimates that the mysteries of religion and philosophy should not be revealed to the profane or uninitiated.

Ram—the goat—was worshipped at Mendes as sacred to Osiris. His worship was similar to that of Apis, the bull, but still of a grosser and more sensual form. The goat was to the Egyptians the symbol of the productive power in nature.

Father Rosen also calls our attention to a passage in Pike's 'Moral and Dogma' (p. 444:)

"With the Vernal Equinox, or about the 25th of March of our Calender, they (the Egyptians) found that there unerringly came soft winds, the return of warmth, caused by the sun turning back to the Northward from the middle ground of his course, the vegetation of the new year, and the impulse to amatory action on the part of the animal creation. Then the bull and the ram, animals most valuable to the agriculturist, and symbols themselves of vigorous generative power, recovered their vigor—etc."

And on page 407 in the "Instruction for the Prince of the Tabernacle," we read: "In Crete Jupiter Ammon, or the Sun in Aries, painted with the attributes of that equinoctial sign, the Ram or Lamb; that Ammon who, Martianus Copella says, is the same as Osiris, Adoni, Atys, and the other Sun-Gods, had also a tomb, and a religious initiation; one of the principal ceremonies of which consisted in clothing the initiate with the skin of a white lamb. And in this we see the origin of the apron of white sheepskin, used in Masonry."

"Goat or Lamb and Apron, like all signs and symbols in the lodgeroom," adds our reverend correspondent, "refer to naturalism and nature-worship."

The Uganda Railway.—A great African enterprise, the Uganda Railway, is about completed. The rails now reach the terminus on the Victoria Nyanza, 583 miles from the ocean. The difficulties of construction have been exceptionally great. The first half is through an unhealthy wilderness, without resources and sparsely populated. Supplies of every kind had to be brought from England and India for the army of 20,000 workmen, and even water had to be carried through dry tracts from twenty to sixty miles in extent. The remainder of the road runs through a mountainous region, the highest altitude reached being 8,300 feet. Among minor difficulties were the tsetse fly, which prevented the use of transport animals, and in some parts "the laborers were constantly being frightened off the work by man-eating lions." It is estimated that the total cost will be about twenty-six million dollars, and that in from five to ten years the road will be doing a good paying business, and "twenty years hence will not be able to meet the demands upon it." The main end sought by the railway is to establish rapid communication with Uganda and the country about the headwaters of the Nile, in order to develop their great natural resources by providing a market for their products. A vast tract has also been opened up, with excellent soil and sufficient rainfall to produce all kinds of corps, at an elevation above the sea-level fit for European habitation, but pratically uninhabited. Considering the facts that Indians built the road, and that the present

passenger traffic upon the completed parts, besides the officials and troops, consists principally of Indian merchants and coolies, it seems probable that this region will eventually be colonized by them, making it an African Punjab.

The Soda-Water Fountain as a Source of Disease.—An investigation of the Illinois Pure-Food Commission shows that chemicals injurious to health are freely used, at least in Chicago, in producing the drugstore drink. Not only are acids such as salicylic and benzoic and the preparation known as formalin, utilized as preservatives of syrups and fruit juices, but aniline dyes are not uncommonly employed for mere purposes of coloring. In one of the places visited the interior of the tank was covered with verdigris. A bottle of flavoring extract was appropriated by the inspectors. It was labelled "extract of banana." When analyzed, the bottle's contents were found to be composed of amylacetate, a chemical substitute for the banana flavor, and salicylic acid, used as a preservative, while there were indications that aniline dye had been used to strengthen the color. A half-dozen other drug-store fountains in the same district were inspected, and some "pure-fruit" flavors were taken for analysis. It has generally been supposed that flavors of which the fruit itself was a part, could not be impure. ThePure-Food Commission's chemists have demonstrated that this is not true. Some of the analyses show an even greater degree of acid and dye in the fruit flavors than in the extracts. "Pure fruit" strawberry and cherry samples were found to contain reddish aniline dye to maintain the color of the fruit and benzoic acid to keep it from decaying.

Sermon Inspectors.—Reforms are native to the soil of Indiana, and it is no wonder that an Indianapolis preacher should be the first to propose that the church appoint sermon inspectors, to examine sermons before they are delivered with a view to eliminating obsolete, trite, or heretical matter. The clergyman who proposes this is the Rev. Robert Zaring, pastor of a Methodist church in Indianapolis, and he is willing to run the risk of losing some of the contents of his own sermon barrel, if only the general public may be benefited. The suggestion of Mr. Zaring seems to be finding favor in several quarters. "The extremely orthodox," says one paper, "hail it as a means of preventing laxity in pulpit teaching on the subjects of Jonah and the whale, Adam and Eve, etc. The more liberal-minded, on the other hand, point out that the pulpit suffers from a lack of criticism. It is not customary or permitted for men or women to speak out in meeting, no matter how far they may perceive the preacher to be from real and fundamental facts. Sermon inspectors, however, would be in duty bound to examine all scientific, literary, and historical allusions with care and patience, and to blue-pencil those found not to correspond with the lines laid down in the dictionary, encyclopædia, or book of familiar quotations. Sermon inspectors would soon learn what length of sermons may be delivered in less than half an hour, and they could hack out the thirdlies or the fourthlies in a praiseworthy manner. Truly, it is a divine conceit.

NOTE-BOOK.

We are sorry to see such an ambitious and pretentious Catholic weekly as the *Pittsburg Observer* resorting to patent plate matter to fill its sixteen pages.

Another new Catholic paper has been started in Iowa, the *Western World* of Desmoines. The Iowa field is well covered, and we fear the *Western World* will share the fate of the *Northwestern Catholic* of Sioux City.

The *Casket* (No. 36) characterizes the *Catholic Standard and Times* of Philadelphia as an "able but unreliable journal." Unfortunately this characterization fits the majority of those of our Catholic weeklies—a limited percentage of the total number—which can be truly said to be worth the cheap paper they are printed on.

It is refreshing to find such a sound and timely sentiment as this voiced in the *Ave Maria* (No. 10):

"In these days of widespread indifferentism, when the pernicious principle that one religion is as good as another is being so generally adopted by the sects, it behooves Catholics to avoid any line of conduct that might imply the least degree of acquiescence in that false principle. It will be well to remember that true courtesy does not oblige us either to compromise our beliefs or to minimize ecclesiastical authority."

The Dublin *Freeman*, as we learn from the *Tablet* (No. 3252), now prints one of the eighty columns with which it presents its readers daily, in Irish. This might easily be mistaken for a sign of popular interest in the study of Celtic. It is considerably discounted, however, by the fact that the *Freeman* judiciously prints an English translation in an adjoining column.

It is proposed by some Protestants to admit the Bible to the public schools, "not as a religious, but as a literary volume." The version to be used is of course the King James.' Rev. Dr. Lambert neatly points out why this would clash with the non-sectarian character of the schools:

"The canon, or list of books that compose the King James' Bible, lacks several books which are found in the Catholic Bible, and which are recognized as inspired by all Christians except the Protestants,—that is, by a vast majority of the Christian world. Therefore, to introduce the King James' Bible into the schools as the authorized Bible is to condemn the other Bible, used by the majority of Christians, as containing unauthorized, uninspired or spurious books. No school authority or secular government has the right to determine this question. By reason of the difference in the canons of the two Bibles, King James' Bible is as distinctly

a Protestant Bible as is the Baptist Bible or Luther's Bible; and it is, therefore, a sectarian book, teaching sectarian doctrine as to the canon; and to introduce it into the schools would be to introduce sectarianism into them."

"Religion is good enough for the women," is a current objection; "men must work; let the women do the praying." Women too must work. Sloth is the begining of all vices. Work performed for the love of God, on the other hand, is one part of religion; prayer and divine service, the other. Men as well as women must have the whole religion, not only a fraction thereof. *Ora et labora!*

The assertion that religion is good for women only, is very uncomplimentary either for the ladies or for the gentlemen. For the ladies, if you hold religion to be false and thereby imply that falsehood is good enough for women; for the gentlemen, if you consider religion to be true; for then your declaration means, Let the men go to hell!

Even his staunchest admirers have been led to pronounce some very severe criticisms of Archbishop Ireland on account of his late political exploits. The Hartford *Catholic Transcript* concluded an article in its No. 8 with this stinging paragraph:

"We would not think of saying, or even reproducing in our columns, the worst things that have been written by Catholic churchmen in criticism of His Grace's recent utterance. But we feel that he must have anticipated reprobation of this kind, and silently bid them do their utmost. This is fortitude. No one must complain if the Archbishop of St. Paul is submitted to the rough handling usually accorded to the aggressive and loquacious political partisan. It may be that His Grace is great enough to pass through such an ordeal without falling notably in the estimation of his co-religionists. But we doubt it."

What is believed to be the longest word in the English language occurs in a publication just put out by the Census Bureau, containing a digest of the most important patents granted on chemical compounds. Hydrotriamidodimethylphenylacridine, under certain treatment, produces a greenish-yellow color when applied to cotton. The number of the patent covering it is 395,080, granted December 25th, 1888. This is the way it comes about: It is an amidobenzoflavine produced by transforming the nitrotetraamidoditolylphenylmethan of amidoditolylphenylmethan into pentaamidoditolylphenylmethan. For further particulars, the reader is respectfully referred to the specifications.

A story is told of a celibate Protestant clergyman whose jokes are not many. His first curacy had proved rather trying, owing to the presence of so many ladies, all eager to help him. He soon quitted the neighborhood, and some time after, meeting his successor, he asked: "How do you get on with the ladies?" "Oh, all right," was the answer, "there's safety in Numbers." I found it in Exodus," was the reply.